

LAWTON'S PHENOMENAL GROWTH IN FOUR WEEKS.



60 POUND WATERMELON RAISED NEAR LAWTON.



OIL WELL NEAR LAWTON—WHERE THEY TAKE OIL WITH A DIPPER.



A DELIGHT OF LAWTON LIFE—THE DUST STORM.

WRITTEN FOR THE SUNDAY REPUBLIC.

Last week the town of Lawton, Ok., was four weeks old, and now claims the proud distinction of being the biggest town for its age in the world.

It has two miles of business houses, mostly frame and numbering approximately 800.

The railway trains on the Rock Island will drop passengers there early in this month.

Eighty-six saloon licenses have been applied for, and most of them have been granted.

The post office has grown out of a small tent into a big frame building, and from an institution which was classed so low that the postmaster was required to give bond for only \$50 to one doing the business of a first-class office and warranting a Postmaster's bond of \$5,000.

The banking business has grown almost equally as fast. There are four banks, whose combined capital amounts to \$200,000, and whose deposits are in excess of \$500,000.

There is not a brick chimney in the place, the houses being built so rapidly that there was no time for putting chimneys to them.

And there are many other things about Lawton that cause it to be proud of itself.

Lawton became a town almost in a night. Eight hundred and thirty-six business lots were sold so quickly that the men who sold them had hardly time to record the sales; and that before a farm or a factory had been opened. The business lots far outnumbered those platted for residence purposes.

Lawton was named for the famous Indian fighter, General Lawton, who was killed in the Philippines. The land is a part of that sold to the Government by the Comanche and Apache Indians and opened for settlement early in August.

It has been said that a new country settled up by people from one or two of the

older States is never so progressive as one settled by a cosmopolitan aggregation of men. If this be so, this new county of Oklahoma and its county seat of Lawton had fair to have a full measure of progressiveness.

The Missourian comes here, looks over the field, and says: "I wouldn't give 100 acres back in Missouri with its bluegrass pastures, its elm shade trees, its living springs and gurgling brooks; with its rose and honeysuckle covered cottages, its deep well, with the old oaken bucket and that sweet old gourd dipper; the orchard in the background and all those comforts of the old home, for ten miles square of this country; and yet he may be mistaken.

When the prophet told Naaman, the Syrian, to "dip in the Jordan seven times," Naaman kicked, and said: "Are not the rivers of Damascus, Urbana and Parpala good enough?" So it is today. Oklahoma is said to be in the arid belt, and there is no question that the rainfall is too light for all kinds of crops; yet there are crops that will come to perfection there with the rainfall they get.

The opening of the country to settlement was an improvement on any opening of new territory by Uncle Sam. The money from the sales of town lots is to be used for the benefit of all the people. The rent of the school land is a perpetual fund to run the schools. To the extent that it goes, the plan is ideal. For several years there need be no taxes for public improvements, and there need be no school tax as long as the rent will cover the school expenses.

The most exaggerated business condition of the new town is the fact that eighty-six saloon licenses have been applied for. It is estimated that a dozen would supply all demands and have spare time on their hands.

The development of the Lawton post office is said to be without a parallel. On August 9 Post Office Inspector Hosford of Wichita, Kas., opened the post office in a

small tent and was in charge for a few days. Upon the arrival of J. T. White, the new Postmaster, from Arkansas City, Kas., the office was turned over to him and his bond was \$500. In three weeks his bond was raised to \$5,000. With L. E. Wooden Deputy Postmaster, twelve clerks and Mrs. White as stamp clerk, it is all that he can do to keep up with the business. The business now equals that of a first-class office.

Postmaster White is a native of Indiana. He moved to Kansas in 1877. Mrs. White, his handsome young wife, was a Miss Ware, one of the belles of Richmond, Ray County, Mo.

The next largest development is the banking business. The First National opened in a tent on August 6, with Sterling P. Richardson, from Hennessey, Ok., president; W. C. Stevens, late Speaker of the House of Oklahoma, vice president, and O. P. M. Antler of Denver, cashier. Congressman Dennis Flynn and Governor Jenkins are directors in the bank. The capital is \$25,000 and the deposits over \$200,000.

The City National Bank started in a frame house on the same day. George M. Paschal of Fort Hill is president; W. M. McGregor is vice president; F. M. English is cashier. The capital is \$25,000, and the deposits \$200,000.

The Citizens' Bank of Lawton, with C. M. Wade as president and T. H. Dunn as cashier, has a capital of \$50,000.

The Citizens' State Bank, of which W. W. Dunlop is president and F. W. Smith is cashier, has a capital of \$100,000.

The two latter banks have only been in operation a few days.

All these banks are now in their temporary frame buildings. The post office has been moved into a large building adjoining the First National Bank on the corner of Third street and C avenue.

Comanche County has 2,700 square miles of available farm and pasture land.

The business men of Lawton are demanding a \$50,000 Courthouse from the funds from lot sales and they hope also to secure the location of the Northwestern Normal School.

So far all the houses are built without chimneys, as their builders expect to ship in brick cheaper when the railroad line is completed.

Wood sells for \$5 per cord, and it is driftwood of poor quality at that. Coal is sent to underlie the soil near there. Water is being found at twenty-two feet on the town site.

The second oil well has been located by J. F. Milliken, an employee of the First National Bank. The oil was discovered oozing out at the surface.

Asphalt is found near the oil well. Copper has been found in the mountains. One prospector was scared nearly out of his senses by coming upon a skeleton and miners' outfit, rusted out, in a mountain gulch. The man was one of the daring prospectors killed by the Indians some years ago.

B.11	B.10	B.9	B.8	B.7	B.6	B.5	B.4	B.3	B.2	B.1	B.0
B.12	B.13	B.14	B.15	B.16	B.17	B.18	B.19	B.20	B.21	B.22	B.23
B.24	B.25	B.26	B.27	B.28	B.29	B.30	B.31	B.32	B.33	B.34	B.35
B.36	B.37	B.38	B.39	B.40	B.41	B.42	B.43	B.44	B.45	B.46	B.47
B.48	B.49	B.50	B.51	B.52	B.53	B.54	B.55	B.56	B.57	B.58	B.59
B.60	B.61	B.62	B.63	B.64	B.65	B.66	B.67	B.68	B.69	B.70	B.71

IN THIS DISTRICT ARE NEARLY 800 BUSINESS HOUSES.

THE BIBLE: © Fresh Glimpses of Old Themes. © A Divine-Human Drama. Genesis, Chapter III.

BY THE REVEREND C. R. BLACKALL, D. D.

Editor of Periodicals for the American Baptist Publication Society.

THEY WERE BOTH NAKED AND WERE NOT ASHAMED.

Read the second chapter of Genesis in the American version from the eighth verse; follow right on with the third chapter to its close. The latter part of the second forms a natural prelude or introduction to the third, and the closing verse of the second is a perfect portrayal of absolute innocence. You may regard this as part of the great vision of first things, if you prefer, but there are distinct divisions, and distinct phases, and direct individual action depicted in life in varying phases, with a sad finale, yet not without a beaming ray of hope and forebodings of redemption, hence we may properly regard it a drama.

PLACES.

1. The Garden of Delight.
2. Outside the Garden of Delight.
3. Before the Cherubim.

PERSONS.

1. God, the Creator and Eternal Father.
2. Adam, God's masterpiece.
3. Eve, his wife, the gift of God.
4. The Serpent, adversary and tempter.
5. The Cherubim.

ACTION OF THE DRAMA.

First it is in the Garden of Delight. Remember that all which the Lord God had provided for mankind was superlatively good. Recall some of the particulars: "Every tree that is pleasant to the sight and good for food," thus combining beauty and utility, as God always combines them; and of the fruit of the tree of life, "the tree of life," its leaves and fruit for maintenance of perfection. Flowing through the garden and dividing into four parts, "a river to water the garden." Freedom to appropriate all that is at hand, with a single exception, "the tree of knowledge of good and evil." Dominion over everything, not excepting self, and therefore endowed with the right of choice. Happiness all day and all the days in divinely appointed work. Innocent in supremest degree, knowing good, but knowing nothing of evil.

FIRST SCENE: THE WOMAN AND THE SERPENT.

The first action or scene is included within five brief verses. The woman is alone, fancy may be allowed full play, but there is no suggestion of discontent with her lot, or of inward striving for the unattainable. The serpent appears. She is not afraid. Why should she be? Clearly any suggestion of evil would come from without. No greater subtlety could be conceived of than that shown by the crafty adversary. The serpent speaks. The woman is not startled

with nature learn and appreciate its language. I love my dog; he speaks to me. I love the birds and flowers; their language is often clear to me. I burrow in the sand and delve in the rocks and follow the shifting clouds, to be rewarded by their voices. The woman had no cause for alarm; such voices evidently produced no occasion for surprise.

Not is she disturbed by the form of the initial question. The colloquy is natural and graphic. "Yea hath God said, 'Ye shall not eat of any tree of the garden?'" In other words, "Are you denied anything here?"

The answer indicates perfect naturalness and no evasive suspicion. "Of the fruit of the tree of the garden we may eat, but the fruit of the tree which is in the midst of the garden God hath said 'Ye shall not eat of it; neither shall ye touch it, lest ye die.' She goes beyond the original prohibition. So desirous is she to be straight

on the question that she leans backward. Why does she not refer to the 'tree of life'? Her intuition penetrates the thought of the tempter.

Now the serpent speaks plainly: "Ye shall not surely die." Every word is spoken with marked emphasis. Deceit and falsehood are promptly though insidiously working their fell results in her innocent mind and heart. Is God a liar? she thinks. Why make the tree so fair and attractive and then cruelly label it "forbidden"? The sense of being deprived awakens desire. Satan now feels sure of his victim. She has come to the point of considering evil. Smooth and oily-tongued, he proceeds with poisonous breath. He makes an appeal that has an element of truth in it, and therefore all the more dangerous. She had not learned that a half truth is always a lie. She listens with ears averted.

"God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as God, knowing good and evil."

SECOND SCENE: DESIRE INDULGED.

Again the woman is alone. Oh, Adam, where art thou at this hour of stress? Perchance thou wouldst have seen through the wiles of the adversary and throttled him, at sight! With hesitating steps she stands beside the fateful tree. Never did it look so inviting. "Good for food." Then why not enjoy the fruit? "Delight to the eyes." She sees it now as never before, and her longing for possession is increased. "Eyes shall be opened." Why may not she have full vision? She begins to realize her limitations. Innocence had not thought of limitations. Satisfaction with the Father had been complete, but now it begins to be impaired. Had she not said that they were not even to touch it, lest they die? It is more than dangerous ground to tread. It is the height of folly to dally with sin.

But the serpent's words ring in her ears: "As God-knowing good and evil." It is the turning point. Nothing could be better than to attain such a height as that. The hand is put forth, the fruit is reached and eaten. Meanwhile Adam appears. She had solved the question involved. She thought she had made a beautiful discovery, the good of which she would share with him. With new-found pleasure she gives of the fruit to him. Then indeed the eyes of them both were opened, and they "knew that they were naked." Innocence had known

no shame at nakedness. Guilt brings consciousness of shame. Disobedience had its quick and awful consequence. Perchance both heard the hiss of the serpent from its concealment. But notice that there is no recrimination between them. They stood together; together they had fallen.

THIRD SCENE: GUILT AND DISHONOR.

It is the "cool of the day." The now consciously guilty pair foolishly try to hide themselves amid the trees, as they hear the sound of the All Father in the garden. Verily, sin makes cowards of those who yield to it. "Where art thou?" The question is addressed to the man. Not that God did not know. The question is kind, though searching: "Where art thou?"

With bowed head and averted eyes, slowly the man comes forth, and with hesitating speech replies: "I heard thy voice. I was afraid. I was naked. I hid myself."

"Who told thee that thou wast naked?"

Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" It is not in severity, but with intense pity that the Father speaks. He knew it all. Adam must be his own accuser. He shields himself behind the woman, as many a man has done in all the ages since. At least he would bring her in to share his misdeed. And now the woman enters from the seclusion of the trees. Mantled with shame she stands silent and abashed, beside her husband.

"What is this thou hast done?" Oh, the

infinitesimal pathos of these words! If it were a human being who thus spoke, we should say that his heart was wrung with anguish. Down through the ages was to go the awful trail of the serpent. The fruit of that tree has poisoned all of life since. Its first exhibition was in tears. Amid her sobs, as we may well think, she says: "The serpent beguiled me and I did eat."

The serpent appears from his hiding place; the guilty party is before the Judge, and sentence is pronounced; upon the serpent first, then upon the woman, then upon the man. But judgment is tempered with mercy. In their conscious nakedness God clothes them, yet of necessity they are sent forth from the Garden of Delight to return no more.

Let us glance more closely at this scene. Their eyes are indeed opened, and they see themselves and each other as never before; they had realized the knowledge of evil by participation—a sorrowful acquisition; they had forfeited the right to the divine presence.

Notice that they are not made the subjects of a curse; the serpent receives the first blow, and the hardest. Man stands erect, and, though wounded, shall yet crush the serpent's head. The first Evangelism is announced and victory will be achieved. There is no hint of vindictiveness, though the consequences are made disciplinary. Judgment is passed more upon the purpose than upon the act. They were not slaves, but free. They chose evil rather than good, and of the fruit thereof they must now partake, in sorrow and suffering.

God does not say that they shall die because of their disobedience, because death took place when sin entered; for as surely as physical death is the separation of soul from body, so surely separation from God is spiritual death, and this was consequent upon their sin. They had indeed met the penalty, and God's word was true.

FOURTH SCENE: THE PLANE AND THE CHERUBIM.

Outside the Garden of Delight; condemned to till a thorn-covered earth; without the conscious presence of the all Father; the tree of life hidden from sight; hope well nigh dead, but for the saving provision made by divine love. The scene is presented in one short verse at the close of the chapter.

"At the east of the garden, the Cherubim," and "the shining flame." While the flame keeps it in remembrance, I do not find the Cherubim ever pictured as puny, feeble creatures.

Trace the figure throughout the book and you will note it always as a symbol of mercy. A place of worship was thus provided, where sinful ones could come. They were not left comfortless. The drama closes, but not typical of human life in all its varying phases?

You may say that this story in the third chapter of Genesis is not history, but mere tradition; or at best an epic poem; that the elements composing it are highly wrought and unnatural, if not impossible. As you will, I am not disputing. Later biblical writers, however, treat it as history. This forms part of the "disparages of the King's palace," which we cannot afford to neglect.

at our hands. The underlying truth is not obscure. When we attain to greater breadth of knowledge and increased capacity of vision we shall understand some things more perfectly than seems possible to our finite intelligence.

EPILOGUE.

Turn with me now to the opening of the last chapter of Revelation and read the epilogue of the great drama of the third of Genesis: "A river of water of life," "the tree of life," its fruit perpetual, its leaves "for the healing of the nations"; no curse any more; "his servants shall serve him"; and "shall see his face," with "his name on their foreheads"; "sight no more," and "they shall reign forever and ever."

SAYS TOM PAINE WROTE THE JUNIUS LETTERS.

WRITTEN FOR THE SUNDAY REPUBLIC.

Mr. William Henry Burr of New York now comes forward to say that Tom Paine was the real author of the Junius letters.

He says that Paine was the most secretive of men, that it was especially characteristic of him to conceal his identity in his published writings, and that many of the sentiments expressed in the Junius letters are to be found in the known writings of the New Rochelle atheist.

Furthermore, Mr. Burr says that he has discovered that it was physically impossible for Sir Philip Francis to write the Junius letters, because he proved an ally. One of the Junius letters, he says, was published five months after Sir Philip Francis embarked for India, and it alluded to events that occurred after his departure for England, so that he could not have written it.

Mr. Burr says that no single fact has thus far been adduced to show that Tom Paine, who lived at New Rochelle after his arrival here from England, could not have written all of the Junius letters.

Mr. Burr goes further and denigrates much of the force of his contention by saying that Paine was also the author of the Declaration of Independence.

"Then let it stand."

The mate of a certain school was in the habit of drinking more than was good for him. On one occasion, after he had recovered from an unusually severe attack of intoxication, he was looking over the log and found that the captain had inscribed thereon on a certain date: "Mild drunk."

The mate promptly went to the captain and asked why such a statement had been written down. "It's true, isn't it?" asked the captain. "Yea," said the mate. "Then let it stand," said the captain.

A few days after the captain, looking over the log, found this inscription: "Captain sober." He summoned the mate and asked him what he meant by taking such a liberty. "It's true, isn't it?" asked the mate. "Yea," said the captain, "but—"

"Then let it stand," said the mate.—Boston Herald.

The Reason.

"If I stand on my head, the blood all rushes to my head, doesn't it?"

"No one ventures to contradict him. One day," he continued, triumphantly, "when I stand on my feet, why doesn't the blood all rush into my feet?"

"Because," replied Hester, "McGinnis, 'your feet are not used to it.'"



THE GRAND DUKE SERGE GIVING ORDERS AT THE RUSSIAN MILITARY MANEUVERS.